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Stucchi proceeds to define and explain hypnotism, citing freely from the Nancy and the Paris schools, concluding that: (1) Women are hypnotizable in larger numbers than men; (2) youth are more hypnotizable than persons of mature age; (3) individuals habituated to passive obedience, like ex-soldiers, domestics, workmen, are more hypnotizable than persons who are independent by education and character; (4) the illiterate are more hypnotizable than those whose intelligence is cultivated; (5) those believing in the power of the experimenter are more hypnotizable than the sceptical. The author holds that the opinion of the Nancy school, that all persons are hypnotizable, is exaggerated, and that the opinion of Janet, that only those who are afflicted with nervous maladies, the hysterical, the degenerate, those who are morally or physically exhausted, are hypnotizable, is incorrect. Prof. Stucchi treats of the character of hypnosis and hypnotism, the different states and their marks, the means of producing and ending them, referring to Charcot, Bernheim, Liébeault, Beaunis, Burot, Liégeois, Ochorowicz, giving an excellent résumé. A. F. C.

V.—MISCELLANEOUS.

Psychology, Descriptive and Explanatory. A treatise of the phenomena, laws and development of human mental life. By GEORGE TRUMBULL LADD. New York, Scribner's Sons, 1894, pp. 676.

This is the seventh book and the eighth large volume put forth by the author, within the last few years, to own all of which now costs the devoted reader twenty-five dollars and fifty cents. Wundt, in a new heavy volume, fourth edition; James and Baldwin, in two volumes each; Külpe, Höffding, Dewey, Murray, Hill, Ziehen and many others; with Bascom and McCosh, perhaps, most fecund of all; new general text-books promised by Ebbinghaus and G. E. Müller, — surely in all this sudden abundance in a field where ten years ago was almost nothing, at least in English, and with all the variety of standpoint represented by these names, it seems time to call a halt, and to pray that the epoch of text-books may gradually fade into an age of special monographs in the many obscure and confused parts of this vast field. The writer of this note has now toiled through a great part of Professor Ladd's new volume, with growing marvel that he has done so much work so honestly and well. It is his best and maturest work, and contains, at least, by hint and suggestion most of the best and ripened concepts of the author's earlier works. The image of the village smith under the spreading chestnut tree, whose "brow is wet with honest sweat," etc., is the ever recurring suggestion. If there is little strikingly new, the good old story of attention, faculties, reasoning, conation, imagination, impulse, instinct, feelings, etc., is clearly and faithfully and sometimes a little exiguously told. It is safe, absolutely safe, for the pupils to whom it is dedicated, and for every one else. We do not find its chief note tediousness, as Professor James does, nor over-analysis, but its all-pervading defect, as we regard it, is timidity, over-caution and conservatism, an inability, now, alas, we fear, grown hopeless, to take the clear, consistent, scientific standpoint. He has toiled nobly on toward the new city of Man-Soul, admirably portrays many of its glories, feels their fascination often deeply, but yet more deeply feels that Diabolos, if he does not still lurk in its darker by-ways, has at least not withdrawn his rear guard, and, therefore, he and his will not cross the gulf that still

lies only too fixed between. It is this step-motherly repression, this reluctance and paucity of concession, the shoals of nice scruples on which he tries to run aground the argosies of hope and promise which may be yet the best thing in a movement so vast, and so rapidly growing, — these are what come dangerously near making this a “psychology without a soul,” in a sense more fatal than the author’s insistent hylophobia dreams of. This is a book of the old dispensation, dignified and prophetic of, but not itself a gospel of, the new. These souls are not lost, although they die without seeing the full light. The intellect is convinced, but the heart is not converted. Nature is not yet heartily loved and trusted. The reason for this halting attitude, we believe, lies not in the author’s lack of long familiarity with the practical details of laboratory and clinic so much as in a sluggishness of religious perception, a lack of prophetic insight and depth. No one has so clearly seen that the old days of opposition between faith and science—the days of Huxley’s early papers, of Tyndall’s prayer-gauge, of a materialism never academic, and now made obsolete by dynamism—are forever gone, and that a new sense of harmony has arisen, as shown in neo-Christians like Phillips Brooks, who boasted that he had never preached on the relations between science and religion, but always had felt them one; like Drummond, who sees in evolution only the most potent reinforcement of Christianity; like C. M. Williams, in his “Evolutional Ethics;” Paul Desjardins, and many younger men who are to shape the future. Professor Ladd can no more extract sunshine from a cucumber than he can get new religious light or heat from scientific psychology, which to an increasing number is more and more dear because big with promise for larger Christian living. These things should, of course, have no place in a text-book, but should shed a kindly light over it. Without it, we repeat, we are dealing with psychology without a soul, and the teacher is merely kindling a back fire, lest the fire of the “burning bush” spread and kindle the soul with a little enthusiasm.

These home-spun metaphors may express, at least, the present writer’s sentiment toward the general spirit and attitude of the book. Its other chief defect is shared with many other text-books. The time, we think, has fully come when every psychological course, and, therefore, text-book, should at least glance at the anthropological, the morbid, the psychogenetic side. Of all three of these fields, taught every year at this university with much copiousness, there is scarcely a trace, while instinct is very inadequately treated. Unlike details concerning the senses, these lie in the scope of the book, but are simply ignored. Yet, just these are the newest and most promising lines of development. In fine, like Porter’s “Intellect,” this volume is a very valuable and faithfully made summary within its field, and it is there it should be judged. It contributes little that is new, and in its present bulk can do little good as a class book. The small edition which will no doubt follow, we shall await with interest.

Grundriss der Psychologie, auf experimenteller Grundlage dargestellt.
 von OSWALD KÜLPE, Privatdocent an der Universität Leipzig.
 Mit 10 Figuren im Text. Leipzig: Verlag von Wilhelm Engelmann: 1893. pp. viii., 471; Index, 472-478.

To write a text-book of experimental psychology—that is, of psychology—in the present state of the science, is a very difficult matter. This statement is, perhaps, best proved by the fact that, until the appearance of Dr. Külpe’s work, there existed no text-